

627  
*The LETS and IMPEDIMENTS in Plant-  
ing and Propagating the Gospel of Christ.*

A  
**SERMON**  
Preach'd before the  
**SOCIETY**  
FOR THE  
Propagation of the Gospel  
IN  
**FOREIGN PARTS,**

A T  
Their Anniversary Meeting, in the Parish  
Church of St. Mary-le-Bow, on Friday  
the 15th of February, 17<sup>th</sup>.

W I T H  
*Some References relating to Matters of Fact.*

A N D  
An Abstract of the Proceedings of the  
**SOCIETY** within the Year last past.

By **WHITE KENNET, D. D.**  
Dean of PETERBOROUGH, and Chaplain  
in Ordinary to Her Majesty.

L O N D O N:

Printed and Sold by Joseph Downing in Bartholomew-Close,  
near West-Smithfield, 1712.

At a General Meeting of The Society for  
the Propagation of the Gospel in Fo-  
reign Parts, Friday February 15, 17<sup>13</sup>.

**A**GREED, That the Thanks of this  
Society be given to the Dean of  
*Peterborough*, for his Sermon preach'd this  
Day in the Church of *St. Mary-le-Bow*:  
And that He be desir'd to Print the  
same.

*William Taylor, Secretary*



THE  
PRAYERS

A T

Every Meeting of the SOCIETY  
for Propagation of the Gospel.

**P**Revent us, O Lord, in all our Do-  
ings, with thy most gracious Fa-  
vour, and further us with thy continual  
Help, that in all our Works begun, con-  
tinued, and ended in Thee, We may glo-  
rify thy holy Name, and finally by thy  
Mercy obtain everlasting Life, through  
Jesus Christ our Lord. *Amen.*

**O** Merciful God, who hast made all  
Men, and hatest nothing that  
Thou hast made, nor would'st the Death  
of a Sinner, but rather that he should  
be converted and live: Have Mercy up-  
on all Jews, Turks, Infidels, and Here-

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ticks,

ticks; and take from them all Ignorance, Hardness of Heart, and Contempt of thy Word, and so fetch them them Home, Blessed Lord, to thy Flock, that they may be saved among the Remnant of the true Israelites, and be made one Fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the holy Spirit, one God World without End: *Amen.*

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1 Cor. IX. 12. latter Part.

----- *Lest we should binder the Gospel of Christ.*

**I**T is both to our present Purpose, and according to the Mind of the Apostle, that by this Care and Caution of *not hindring the Gospel of Christ*, we should understand the not obstructing or wilfully retarding the Advancement and Propagation of that glorious Gospel: Nay farther, that we should have a fervent Affection and Zeal to spread and promote the Knowledge of it, for the Conversion and Salvation of ignorant Souls. The Apostle here could glory in this Office, *that the Dispensation of the Gospel was committed to him*; (Ver. 17.) and that to carry on the good Work, he could deny himself, *nay make himself Servant unto all*, (Ver. 19.) that he might gain the more: For this first planting of Christianity in the Lands of Darkness, had given him the Character of an *Apostle*, (Rom. XV. 16.) and the singular Honour of an *Apostle of the Gentiles*, (Eph. III. 8.) being more especially separated and sent to gather in the Outcasts of the Gentile World. Hence he argues with his *First-Fruits of Achaia*, the *Corinthians*, *Am I not an Apostle? Are not ye my Work in the Lord?* (Ver. 1.) If I be not an *Apostle to others*, yet doubtless I am to you; for the *Zeal of mine Apostleship are ye in the Lord*, (Ver. 2.) i. e. ye *Corinthians* from prophane Heathens are become, by my Preaching, with God's Blessing on it, the Disciples of Christ, Profelytes to his true and holy Religion. Yet it seems some a-



6 *A Sermon preach'd before the Society for the*

mong them had detracted from his Labours of Love, had objected to him, as if he used too much Freedom in taking a *Sister or Wife* for a Companion and Comfort in his Travels; and likewise that he receiv'd a Support and Maintenance from his People, when he might as well forbear working, as seem to seek the Wages of it. To both these Objections of those that examin'd him, i. e. accus'd him, and set up a Sort of Inquisition against him; says he, (*Ver. 4.*) *Mine Answer is this: Have we not Power, i. e. a Right to eat and to drink, to have a Sufficiency of Food and Rayment for our Pains? And have we not Power, or lawful Liberty, to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas? (Ver. 5.)* Then he resumes the Argument of a competent Maintenance for the Ministers of Christ, and recommends it from the Reason of the Thing it self, and from the Authority of the *Mosaick Law*. And again, in Equity he appeals to their own Consciences, (*Ver. 12.*) *If we have sown unto you spiritual Things, is it a great Matter if we shall reap your carnal Things? However, when he had clearly asserted his Right, then he reminds them how tender he had been in the Demand and Use of it: Nevertheless, says he, (Ver. 11.) we have not used this Power, i. e. not rigorously insisted on it; but suffer all Things, or bear with many Inconveniencies, lest we should hinder the Gospel of Christ.*

The Words thus naturally open themselves into the great Work of *this Society*, the Propagation of the Gospel in Foreign Parts among Infidels and Heathens. And after so many excellent Discourses to this Intent, (a) upon Ten several Anniversary

Meet-

(a) The Charter dated June 16. 1701. appointed a Yearly Meeting upon the third Friday in February; which has given

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*Propagation of the Gospel in Foreign Parts.* 7

Meetings on this Religious Occasion; I beg Leave to represent the fatal *Lets* and *Impediments* that would most effectually stop the Course of our

Occasion to these following Sermons. I. A Sermon Preach'd before the Society for the Propagation of the Gospel in Foreign Parts, at their first Yearly Meeting on Friday, Feb. 20. 1701-2. at St. Mary-le-Bow, by Richard Willis, D. D. Dean of Lincoln, on Phil. I. 27. -- *Striving together for the Faith of the Gospel.* II. A Sermon Preach'd before the said Society, on Friday Feb. 19. 1703. by the Right Reverend William Lord Bishop of Worcester, not Publish'd. III. Of the Propagation of the Gospel in Foreign Parts. A Sermon Preach'd at St. Mary-le-Bow, Feb. 18. 1703-4, by the Right Reverend Gilbert Lord Bishop of Sarum, on Malachi I. 11. *For from the rising of the Sun, unto the going down of the same, my Name shall be great among the Gentiles, &c.* IV. A Sermon Preach'd before the Society, by the Right Reverend John Lord Bishop of Coventry and Litchfield, Friday Feb. 16. 1704-5. on Acts XVII. 30, 31. *And the times of this Ignorance God winked at, but now commandeth all Men every where to Repent, &c.* V. A Sermon before the Society, Friday Feb. 15. 1705-6. by the Right Reverend John Lord Bishop of Chichester, on Acts XVI. 9. *And a Vision appeared to Paul in the Night; there stood a Man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.* VI. A Sermon Preach'd before the Society for Propagation of the Gospel in Foreign Parts, on Friday the 21st of Feb. 1706-7. being the Day of their Anniversary Meeting. By the Right Reverend William Lord Bishop of St. Asaph, on 2 Cor. IX. 2. *And your Zeal hath provoked very many.* VII. A Sermon Preach'd before the Society, Feb. 20. 1707-8. By William Stanley, D. D. Dean of St. Asaph, on Matt. IX. 37, 38. *Then saith he unto his Disciples, The Harvest truly is plenteous, but the Labourers are few, &c.* VIII. A Sermon Preach'd before the Society, by the Right Reverend Sr. William Dawes, Lord Bishop of Chester, on Friday Feb. 18. 1708-9. on Acts XXII. 21. *Depart, for I will send thee far hence unto the Gentiles.* IX. A Sermon Preach'd before the Society for Propagation of the Gospel, on Friday Feb. 17. 1709-10. By the Right Reverend Charles Lord Bishop of Norwich, on St. Matt. XI. 5. *The Poor have the Gospel Preached to them.* X. A Sermon Preach'd before the Society, on Friday Feb. 16. 1710-11. By the Right Reverend William Lord Bishop of St. Asaph, on Acts XXVI. 18. *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, &c.*

pious Endeavours, and conspire to *hinder the Gospel of Christ.*

They are indeed too many to be distinctly handled; the chief of them are these: I. The affecting Conquest and usurping temporal Dominion, rather than enlarging the Kingdom of Christ. II. The driving on Trade and secular Interest and Gain, rather than seeking the Glory of God and the Good of Souls. III. The practising Injustice, Fraud and Oppression, instead of providing Things Honest in the Sight of those Heathens. IV. The exercising of Force and Cruelty to compel them to be Converts, instead of the perswading and convincing of them. *Vthly and Lastly*, The setting an ill Example among them, by any Looseness or Profaneness, to make void the Doctrines that are preach'd unto them. Any of these indirect Ways will assuredly and deplorably *hinder the Gospel of Christ.*

“ The *first* mighty Let and Impediment in planting this Gospel amidst any Heathen Country, “ would be the affecting Conquest, and usurping “ temporal Dominion, rather than enlarging the “ Kingdom of Christ.

For why, the Laws of God and Nature have given to all People a Title and hereditary Claim to their Native Country, and the Liberties and Properties belonging to it; and have to that End imprinted a noble Instinct and Ardour on their Minds, to defend their Places of Birth and Abode, and to resist all Foreign Power that attempteth to invade them, or any way violently to dispossess them. Hence the Disciples of our Lord, when first turning to the Gentiles, took Care to apprise them that they came among them only for their Soul's Sake, and to direct them to a better Country, that of Heaven, without meddling with their settled Portions here on Earth; as the Disciples of a spi

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ritual Lord and Master, whose Kingdom was not  
 of this World, and who had not where to lay his  
 Head in it. This was the main Reason why those  
 first Planters of the Gospel amongst Jews and  
 Gentiles, never once interposed in their Preaching  
 or Writing, with the particular Constitution of  
 any Country, or the Form of Government establish-  
 ed in it; nor with the Extent of Power in any  
 Prince; nor with the Foundations of Property and  
 Rights in any People. But leaving such Ordinances  
 of Men, to their antecedent Settlement by Com-  
 pact or Custom of every Place; they taught only  
 the Things that made for mutual Peace and pub-  
 lick Good; That Magistrates were the *Ministers of*  
*God* for that Good, and that Christian People  
 should continue to submit themselves unto them,  
 not as before only for *Wrath*, but now rather for  
*Conscience sake*. For had they taught Rulers to op-  
 press, or Subjects to rebel, they had not only  
 exceeded their Commission, but they had been  
 justly to be blam'd for Sowers of Sedition, Rais-  
 ers of Tumult, and even Turners of the World  
 upside down: Much more, had they cast their Con-  
 gregations into Bands and Armies, and gone forth  
 to plant their Gospel by the Sword, and founded  
 their Dominion in the Grace of that Gospel of  
 Christ: This would have harden'd the Heathens  
 from giving any Manner of Reception or Attention  
 to them. But, I say, the Practice of the *Apostles* had  
 no Appearance of this Evil in it: they went about  
 like their Master doing Good, seeking the Redempti-  
 on of lost Souls, and renouncing every Way of over-  
 coming the World, but by Faith and Prayers.  
 St. Paul describes well their spiritual Warfare in  
 his second Epistle to these Professors at *Corinth*,  
 VI. 4. *In all Things approving our selves as the Ministers*  
*of God, in much Patience, in Afflictions, in Necessities,*  
*in Distresses,* and so on in various Trials; yet hav-  
 ing

ing no Weapons but the *Word of Truth*, and the *Power of God*; nor any other Armour, but that of *Righteousness on the Right Hand and on the Left*, (Mark XIII. 10.) It was thus the Gospel was first published among all Nations.

But alas, in the degenerate Ages of the Christian Church, then was Christ set up for a Martial Competitor with *Mahomet*. Then was War first call'd *Holy*; and Blood was again shed on every Side of *Jerusalem*, to push on a Conquest and new Dominion, which God for that Reason would never prosper, but has left that Field of Contention still in the Hands of the Enemies of the Cross of Christ: Yet the like Pride and Ambition of the Church of *Rome* went on to offer the Kingdoms of the World to the longest Sword of her Catholic Princes, pretending that the Donation of her Popes could give a Title to any Country of Infidels or Hereticks; and that it was lawful, and even meritorious, to recover by Force of Arms, whatever was so convey'd by the Power of the Keys; and when acquir'd, the Right was in the Donor, to dispose of all Temporals, in order at least to Spirituals.

It is well known that the first Attempts and Acquisitions of the *Spaniards* in the *West-Indies*, were plainly upon this Foot; a Gift of the Pope to be obtain'd by military Arms; (b) by invading the Country, and expelling or enslaving the Inhabitants thereof; their own Authors (c) have not suppress'd

(b) See the Bull of Pope *Alex. VI.* granting the Islands and Countries of the New World, to *Ferdinand* and *Elizabeth*, King and Queen of *Castile*. -- *dar. Roma M. CCCC. XCIII. IV. Non. Maij Pont. Primo.*

(c) *Peter Martyr the Milanoise*, who had been a Traveller in the *West-Indies* among the first Adventurers, sends an Account

fed the Evidence of this Truth; especially the Spanish Bishop of Chiapa in Mexico was not able to contain his Humanity on this Subject. He condol'd the Misery of the poor Indians, that they were hunted into Conversion like Beasts into Nets and Toils: That their Country was conquer'd and laid waste by Fire and Sword round about them; that the Cross was set up for a Title of the New Christian Possession; and that it was Death for the Natives to remove it. That their best Condition was to be Fugitives and Exiles in some other Land; for that they could stay only to be Slaves and Sacrifices to the Will and Pleasure of their new Lords and Masters. (d)

By these Conquests and Usurpations, in the Name of the Church, it is certain that the poor Indians did imbibe a great Prejudice against Christianity: They could not but abhor a Religion that banish'd them, or murder'd them, and took their Lands and sorry Houses in Possession. That Obstinacy,

to the Pope, that Egidius Gonsalas, one of the Spanish Governours, used to send this Message to the Indian Kings, That they should become Christians, and should submit to be subject to the great King of Spain; or if they refus'd, they must expect Violence and Destruction. Upon which most of them would desire Peace and Baptism. *Pet. Mar. VI. Decad. Chap. 3. p. 237.*

(d) The Spaniards commanded the Indians to embrace the Christian Religion upon pain of Death; they menac'd them with cruel Slavery, or the most exquisite Tortures, to force them to turn Christians; as if the Son of God, who Dy'd for the Redemption of Men, had ordain'd those whom he sent to preach the Gospel, and declare the Kingdom of God, to constrain People that lived Peaceably in their own Country, to make Profession of his Doctrine, on pain of being Plunder'd of their Goods, of being separated from their Wives and Children, of losing their Liberty, and of being Condemn'd to a cruel Death. ---*Relation of the Spanish Voyages and Cruelties in the West-Indies, By Barth. des Casas, Bishop of Chiapa, 8vo. p. 24.*



stinacy, with which many of them now resist the Gospel is owing to this Aversion and Hatred which they found in their Fore-fathers, and which is improved in their Minds, by what they see, where Popery prevails among them; where the Governours, call'd Christians, are often so many Executioners and Tormentors of them; and where the very Missionary Priests are rather worldly Tyrants and Oppressors, than Guides and Leaders unto Heaven.

How the Church of *Rome* has carried on the same Cause, under the same Standard of War and Conquest, in all other habitable Parts of the World, tho' (God be thanked) with less Success, (e) is too large a Subject for this Time. I would only observe to you, that the soft and salutary Methods of Conversion, taken by this Society, are of a more Christian Nature; are far from breathing out any Threatnings, or any Slaughter, any Conquest or Slavery of the People of the Land. Our Plantations were at first settled, as it were upon *derelict Lands*, whereon the former Inhabitants had been well nigh Extinct by Wars and Pestilence,

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(e) See their Conversions in the Kingdom of *Congo* in *Africa*, in the Years 1666, and 1667. By the Reverend Fathers *Michael Angelo* of *Gattina*, and *Dennis de Carli* of *Piacenza*, Capuchins and Apostolical Missioners to the said Kingdom. Another Voyage to *Congo*, and several other Countries, by Father *Jerome Merolla de Sarento*, a Capuchin and Apostolick Missioner, in the Year 1682, as translated and inserted in the Collect. of Travels. I Vol. Fol. Printed for *A. and J. Churchill*. --- The History of the Church of *Malabar*, from the time of its being first discover'd by the Portuguese in the Year 1501, &c. By *Michael Geddes*, Chancellor of *Sarum* 1694. 8vo. A brief Account of the Rebellions and Bloodshed occasioned by the Antichristian Practices of the Jesuits and other Emissaries, in the Empire of *Ethiopia*, Collected out of a Manuscript History, written in *Latin* by *Jo. Michael Wansleben*, a learned Papist. London, 1679. 4to. &c.

and the Remnant of them had, for the most Part, retired into remoter, safer Habitations. Our farther Progress in those Countries has been by acknowledging the Property of the original People, entering into Alliance and Commerce with them, receiving Allotments of Ground by fair Purchase from them, taking them into our Protection, and defending them from the Inroads of any other Enemy. It was a Sense of this just and honourable Usage of them, that so lately brought over their Chiefs or Princes into this Nation, to do Honour unto our *QUEEN*, not by being made Vassals, but in becoming Friends and Confederates, and desiring and depending on Her Protection against him, whom those Nations have long thought to be the common Enemy and Oppressor. We must always so act with them upon the Laws of Nations, and the most amicable Rules of the Gospel; and we may reasonably hope by such Means, to bring the Gentiles sooner to the *Knowledge of the Truth*.

“ II. The *Second* Let and Impediment in planting the Gospel, is for the Planters of it to be driving on a Trade, and meerly secular Interest and Gain, instead of seeking the Glory of God, and the Good of Souls.

It stands recorded among the Mercies, and even among the Miracles of our Blessed Saviour, (*Matt. XI. 5.*) That *the Poor had the Gospel preached to them*, i. e. without Price or any mercenary Regards. *St. Paul* could appeal to all the Elders of the Church at *Ephesus*, that he had *coveted no Man's Silver, or Gold, or Apparel*; but had rather made his own Hands to minister unto his Necessities, and to them that were with him, (*Acts XX. 33.*) He tells his People of *Thessalonica*, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel

Gospel of God only, but also our own Souls, because *ye* were dear unto us, (1 Thess. II. 8.) There be many other Testimonies of a generous and disinterested Zeal for the gaining of Souls, in the first Planters of Christianity; to shew, that their pure Religion was above all sordid and secular Designs, was not earthly, to feed the *Flock of God* for filthy Lucre but with a ready Mind, (1 Pet. V. 2.) and for a recompence above. The Apostle upbraided those false Teachers, who, through Covetousness, made a way sort of Merchandise of Souls, (2 Pet. II. 3.) This was very unworthy the Riches of Christ preach'd among the Gentiles; (Ephes. III. 8.) It was reserv'd for the Abominations of the spiritual Babylon, that among the Merchandise of Gold and Silver, and other precious Wares, there should be found Slaves and Souls of Men, (Rev. XVIII. 30.)

These Things have been fulfilled in the Church of Rome, as their own (f) Writers have confessed.

(f) Their Writers have told us, that their carrying Religion into the East-Indies, was only subservient to their Trade in those Parts; that they built Churches, or pull'd them down as more or less useful to their Commerce. So Fryer Peter of Lisbon, in a Letter to Fryer Diego in Portugal, dated from Cochin in the East-Indies, 28 December 1589. relates; I had great Conference with the King of Pegu and his chief People; they demanded of me many Questions, touching the Law and Faith of Jesus Christ, and touching the Ten Commandments. And the King gave his Consent, that our Order should Build a Church in his Country, which was half builded, but our perverse and malicious Portugals pluck'd it down again. For whereas it is a Country wherein our Nation gains very much by their Commodities, they fearing that by the Building this Church, there would be great Resort thither, and so their Trade should be impaired, their great Gains should be known unto others, than those which found this Country out at first; therefore they were so unwilling that the Building of this Church should go forward: Our Portuguese here, which are in this Realm, are worse People than the Gentiles, &c. Hackluit Voyages Fe Tom. II. p. 102.



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ess'd : They themselves tell us, That the *Spaniards*,  
in their first Discoveries of that new World, (g)  
preferr'd their *Gain* infinitely before any *Godliness*  
whatever ; examin'd the poor People about Gold,  
not about Religion ; seeking not *them*, but *theirs* ;  
Baptizing them only for a Token and Mark of Pro-  
perty to New Masters ; giving them Beads and  
Crosses, as Hooks and Baits to draw out Things of  
greater Value from 'em ; and after all, taking a-  
way their Lives, if they could not produce some  
reserv'd Ransom for them. They confess again,  
that the savage *Indians* were sensible of this horri-  
ble Abuse put upon them, and did shake their  
Heads, and shew great Indignation at it. (h) They  
observe, that the *Spanish* Governours and Leaders  
made Use of the Priests and Fryers, only as Set-  
ters to them ; and yet were sometimes so jealous of  
the Priests interfering in their Profits, that they  
forbid them Entrance into some Towns of great-  
est Trade and Treasure ; and quarrell'd with them  
often for making their Slaves idle with Prayers,  
and

(g) The Instances are large and many, given by *Peter Martyr*,  
*Barthol. de Casas*, and other Eye-Witnesses.

(h) The Notions the *Indians* had of them and their Religi-  
on, were these : They looked upon them as a sort of People  
entirely eaten up of base and covetous Desires ; and that  
they would do any thing for sordid Gain ; and therefore  
they have held up pieces of Gold to them in Mockery :  
*No Christians* (say they) *here's Gold, here's Gold!* Intimating,  
there was the Thing they Admir'd and Ador'd ; they knew  
very well it was the governing Idol of their Souls, and that  
whatever respect they pretended to God Almighty, it was  
this only that they Worship'd in their Hearts ; and therefore  
the *Spaniards* have heard them say, *Look upon this Gold, and*  
*behold your God.* It is for this that you have Subdued us, and  
done so many Mischiefs ; 'tis for this that you Game, Blas-  
pheme, Curse, Quarrel, Steal, commit Rapes, and practise all  
manner of Lust and Villany, &c. See *Dr. Harris's Collect.*  
of Voyages, Fol. Vol. I. p. 798.

and (i) such as they thought impertinent Offices of Religion.

We cannot boast, that all our *Protestant* Brethren, or all our Fellow-Subjects are clearly innocent of these fordid shameful Crimes. Too many Complaints have been made, that some of our Planters have formerly obstructed the Conversion of their Slaves, from a strange Suspicion that they would be then of less Value to them. (k) And that some of our Traders among the remoter *Indians*, have artfully incited them to Wars and Battles, that after a Victory on either Side, they might purchase Slaves in greater Numbers and at easier Rates. I wish these Men could take the Sin and Scandal

upon

(i) The insatiable Covetousness of the *Spaniards*, who mind nothing but to amass together heaps of Treasure, make them unwilling to suffer any Priests or Monks to come into those Cities where they are Masters, &c. *Relation* given by the Bishop of *Chiapa*, *Engl. Translation*, 8vo. p. 116, 123 &c. for fear their Worldly Interest should receive damage, because (say they) it makes the *Indians* idle, to Assemble them together, and Instruct them in the matters of Religion; for all the time they take up to Preach to them, they detain them from the Work impos'd on them. Sometime when the poor *Indians* have been assembled for their Instruction in Christianity, the *Spaniards* have insolently accosted them with Cudgels in their Hands, and with other Cruelties which is a great Scandal to our Religion, and a mighty Obstacle to their Conversion. *ibid.*

(k) See a Sermon, intitled, *Trade preferr'd before Religion*. By *Morgan Godwyn* of *Christ-Church* in *Oxford*, who in his Preface before it, tells us what he calls a most dreadful Story, related to me (says he) by one that had spent some time in those Parts, of the Behaviour of some of our Factors towards the Natives of a certain Place called *Jackatra* upon *Java*, who desirous to be Instructed in Christianity by the *English* were most unchristianly denied the Favour; they forsook dreading lest their apt Scholars should thereby come to improve their Faculty in the Mystery of Buying and Selling (as if that also were a Mystery of the Gospel) which in time might lessen their Gain, and so spoil all.

upon their own (l) Heads, and not cast a Reproach upon our Religion and our Nation. An infinite Reproach it is for any Christian People to sacrifice their Religion in the Sight of the Heathen, for a little worldly Gain. (m) We thank God, this Society cannot be suspected of any indirect Dealings in that Kind: We freely give a Part of our own Substance, and we are faithful Stewards of the Gifts and Benefactions of others: Our Missionaries are chiefly supported out of the common Fund of Charity: We do indeed believe that the

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Trade

(l) Some Letters from our Correspondents in those Parts, especially in South-Carolina, have complain'd of this Practice in some English Traders or Factors, who have gone up to Trade with the Indians bordering upon Florida, &c. Letter from Goosecreek dated October 20. 1709. --- I am told still, if any thing opposes the Publishing of the Gospel among the Indians, it shall be the manner of carrying on our Indian Trade, chiefly the fomenting War amongst them for our People to get Slaves.

(m) The Author of *A Preliminary Discourse concerning the Character of a Missionary*, prefix to *An Account of the Success of two Danish Missionaries, lately sent to the East-Indies, 1711. 8vo.* puts in this Paragraph. The Gentleman that attended Sir Thomas Roe in his Embassy to the Great Mogul, in the time of King James I. about the year 1615. confirms, in his Description of the Territories of that Prince, what hath been complain'd of by the present Missionaries in their Letters. It is a most sad and horrible thing (says he) to consider what Scandal there is brought upon the Christian Religion, by the Looseness and Levity, by the Exorbitancies of many which come amongst them, who profess themselves Christians, of whom I have often heard the Natives (who live near the Port where our Ships arrive) say thus in broken English, which they have gotten, Christian Religion, Devil Religion; Christian much Drunk, Christian much do Wrong, much Bear, much Abuse others. Where English also takes Notice of the exact Justice and Honesty of the Hindoos Heathens, trading with the Christians. These after having set the lowest rate upon the Goods expos'd to Sale, and being yet offered less by the Christians; in these Bargainings were apt to say, dost thou think me a Christian, that I should go about to deceive thee?



Trade of this Nation would be very much improv'd by the Advancement of Religion in those Parts; but even *this* is left for a happy Consequence, and not propos'd as an immediate View: We labour and pray for the Success of our Labours, expecting no other Returns, but our Acceptance with God, and our Reward in Heaven.

“ III. A *Third* Hindrance of the Gospel, will be  
 “ our practising Injustice, Fraud and Oppression,  
 “ instead of providing Things honest in the Sight  
 “ of those Heathens we labour to convert.

The good *Apostles* had nothing more at Heart, than that the *Name of God* should not be blasphemed among the *Gentiles*. And they were sensible that nothing would more tend to it, than for Christians to break the Laws of Nature, and the Rules of *Gentile* Honour, in doing the base Things of Dishonesty and Fraud; for this would turn the Heart of the Heathen, alienate their Affections from the very Faith or Profession of such Men, who at a very Advantage to be caught, would be the Deceivers and the Robbers of them.

The Law of Nature has set up an *even Balance* in the Minds of all rational Pagans, and in their mutual Dealings they desire to be weighed in it, knowing without any other Law, how to be *Law unto themselves* in the Equivalents of Commerce; and how in their *own Thoughts* to judge Right and Wrong. Hence it was truly divine Wisdom in our Saviour to establish his Gospel upon these Foundations of the common Sense of Mankind, the *Doing unto others, as we would they should do unto us*. The Disciples built on the same Foundation, of having their *Conversation honest among the Gentiles*, (1 Pet. II. 12.) and of providing *honest Things*, not only in the Sight of the Lord, but also in the Sight of Men; because the contra

Arts and Tricks would be the greatest stumbling Block and Stone of Offence, that could be cast at the Feet, and before the Eyes of the Heathen. St. Paul therefore recommended his Ministration to the Gentiles, in that he had renounced the hidden Things of Dishonesty, not walking in Craftiness, not handling the Word of God deceitfully, or with a deceitful Life and Conversation, but by Manifestation of the Truth, commending our selves to every Man's Conscience (to the natural Conscience of every Infidel) in the Sight of God, (2 Cor. IV. 2.) He would have the deceitful Workers branded for false Apostles, (2 Cor. II. 13.) and would have Men of corrupt Minds thought to be Reprobates concerning the Faith, (2 Tim. III. 8.) It was the great Antichrist who was to have the Mystery of Iniquity working in him; after the Working of Satan, with all Deceivableness of Unrighteousness, (2 Thess. II. 7.) Accordingly Babylon the Great had the Prophetick Character of corrupting the Earth with her Fornication, and by her Sorceries deceiving all Nations, (Rev. XIX. 2. XVIII. 23.)

And so I doubt has Popery been carried into Heathen Countries. "The Spaniards and Portuguese (says a late Writer \*) have acted so treacherously with the Africans, and the Natives of both Indies, that the Cruelty of the History would be incredible, if it were not related by their own Historians. Their Leagues and Treaties (the most sacred Bands under Heaven) says he, "were soon neglected, and the Spirit of their Religion broke all before it. Indeed by those Writers of their own, who were Eye-Witnesses in that Country, a Multitude of Instances are given of the perfidious Treachery of the Spaniards, towards the poor unprotected Indians; that they invited the Chiefs of them on Shipboard, and

\* Letter from a Gentleman in York. &c. 1688. 4to.

then (n) setting Sail, carried them in Tears and Out-cries from their Country, their Wives and Children: That they inveigled them to betray their Mines and their hidden Treasures, and yet at last lost pour'd out their Blood, when they could make no new Discovery: That they gave them fair Promises only to delude them into Snares; and even made Covenants and formal Leagues to bind the Savages, but not themselves: With a great deal more of abominable Falshood in them. How many Millions of these innocent Creatures were murder'd in cold Blood, and for Pastime sake, with all the Variety of Torments that the Devil could inspire into them? How soon were the vast Regions of *Mexico, New-Spain, Peru, Hispaniola, Brazil, &c.* depopulated? Above Twenty Millions, the poor harmless Inhabitants being put to Death without full Peace, &c. Oh, how did this hinder the Gospel of Christ in that Gentile World! How do those poor Souls hate, and upbraid, and mock those deceitful Creatures called Christians! So many of those Taunts and Revilings are told by the

(n) *Peter Martyr of Angleria*, in his *Decads of the Spanish Discoveries*, tells us, That when a *Spanish Fleet* came upon those Coasts, the King sent them Presents; and when they came on Land, he friendly and honourably received them; and being desirous to see the Country thereabout, he gave them Guards, and Companions to conduct them. And wherever they went, the Inhabitants came forth with Presents, as it were unto Gods. But what? the Spaniards at length violated all the Laws of Hospitality. For by Craft and divers subtle Devices they so practis'd, that in a Day many of them should come together to see the Ships, so that the Ships were filled with Beholders; and as soon as they had them full of Men and Women, they brought them away Mourning into Servitude. So of Friends, they became those Countries Enemies, much incensed, having taken away Children from the Parents, and the Husbands from their Wives. *VII Decad. II Chap. p. 250.*



that heard 'em, and griev'd their (o) Hearts for them.

Some Men have possibly profess'd a Reformed Religion, and yet have given a like Scandal to the Heathens, by some such base and vile Dealings with them. Oh it woundeth the Ears of all that love the Lord Jesus, to hear from abroad, that the *Indians* in themselves had Simplicity and natural Sincerity; but have since learn'd all the little Mysteries of deceitful Bargains from the *Europeans*, who began first with imposing upon their Ignorance and Inadvertence: That those Heathens are most upright and undesigning, among whom the Christian Traders never came: Nay, that those of them are best dispos'd to receive Christianity, who have been the least acquainted with that Name. (p)

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If

(o) The *Spanish* Bishop of *Chiapa* writes thus upon his own Experience. The *Indians* scarce know what it is to take away one another's Goods: They live innocently by their Neighbours, without offering them any Violence or Oppression. And what Thoughts must such People as these have of those that call themselves Christians, when they see them commit all manner of Crimes and Villanies; when they see them guilty of so much Injustice and Treachery; and in a Word, of all the Abominations of which Men what are left of God, and have no Principle of Honour or Conscience, can be capable? This makes many *Indians* laugh at the God we worship, and persist obstinately in their Infidelity. Nay, they believe the God of the Christians to be the worst of Gods, because his Worshipers are the worst of the *Spaniards*, &c.

(p) As Captain *Dampier* reports of the *Nicobar* Islands, lying about Forty Leagues from *Sumatra*, where the Inhabitants have no certain Converse with any Nation; a Fryer, who had been by Chance among them, gave a very good Character of them, viz. That they were very honest, civil, harmless People; that they were not addicted to Quarrelling, Theft, or Murther; that they did Marry, or at least live as

It is some Matter of Comfort, that We of this Corporation have acted with no cunning Craftiness of any Kind, nor have We laid in Wait to deceive any one Soul. We act in the fair Discharge of an honourable Trust committed to us. Our Accounts are balanc'd to all the World; and what is remaining but our Peace of Conscience? We give no secret Instructions to our Missionaries, as the Craftsmen of *Rome* do; but publish them to all People; and they cannot but commend the Plainness and Sincerity of them. Neither our own People in those Parts, nor their *African* Slaves, nor their *Indian* Neighbours, have ought to accuse us of; at least we have given no just Offence to the Gentiles there, nor to the Church of God, (1 Cor. X. 32.) We trust, that we have not sinned against the Brethren, and have walked honestly towards them that are without, (1 Thess. IV. 12.) We give our Money, our Attendance, our Correspondence, our several sorts of Care, and Pains, and Trouble: *Forgive us this Wrong*, if we have done any other, *God do to us, and more also.*

“IV. The Fourth Hindrance in converting the Gentiles to the Gospel of Christ, is the exercising of Force and Cruelty, instead of the gentle persuading and convincing of them.

“If an honest Pagan were to read over the Gospel of Christ, and consider with himself the whole

Man and Wife; one Man with one Woman, never changing till Death made the Separation. That they were punctual and honest in performing their Bargains; and that they were inclined to receive the Christian Religion. This Relation (says he) I had from the Mouth of a Priest at *Tonga*, who told me that he receiv'd this Information from a *Fry*, that Captain *Welden* brought away from one of those Islands *New Voyage*, &c. p. 477.

pernicious Ways, as by Reason of them, to have the Way of Truth evil spoken of, (2 Pet. II. 2.) Alas, all Preaching will be there empty and vain, if our Christians so called, shall live there like Infidels, and even become worse than Infidels.

It would be melancholy to recite the Complaints of some of the more sober Writers in the Communion of the Church of Rome, who saw the Wickedness and Prophaneness of the Spaniards, in their first Possession of America. (t) How they brought over new Vices, that were unknown to the native Simplicity of those poor Souls; and how they improv'd and raised in them every Folly and Sin, to which they were before abandon'd; (u) and baptizing them as their Proselytes, in the grossest

(t) The Spaniards (says their Bishop of Chiapa) have even debauched the Indians by the ill Example they have set them, and taught them a great many Vices they never heard of before they conversed with the Spaniards. Such as Oaths and Blasphemies against the Name of Christ, the Practice of Extortion, Lying, and many other Sins that seem'd opposite to the sweet and peaceable Temper of these People. So that to leave these poor Indians under their Government, is visibly to expose them to utter Destruction, and to make them miserable both in Soul and Body. *Relat. of the Spanish Cruelties*, 8vo. p. 133.

(u) There was a Son of one of the Caciques, who, when he was a Boy, was in great Towardliness and Hope, and promised very considerable Things; but having the Misfortune to have his Education among the Spaniards that came to Convert the Countrey, he grew intolerably loose and debauch'd, and was as good as any of them all at any kind of Villany. Some of his Friends that perceived this Change in him, and were sorry for it, ask'd him one time how he came to grow so bad. Oh (says he) I have been a Christian, and convers'd among the Spaniards. I have learnt to Swear by the Name of God, by the Cross, and by the Words of the Holy Gospel. I have learnt to Game, and Lye, and Dissemble; I have put on a Sword by my Side too, to fight with in my Quarrels; and now I want nothing to be compleatly like



grossest Ignorance and Impenitence: (w) They made them, if possible, twofold more the Children of Hell than themselves.

Nor can we suppress the Complaints of this kind, against too many of our own People in those Parts; who are said likewise to have taught the poor *Indians* some Immoralities and Vices, not before so much as named among them: Drunkenness, an Abomination they never committed, till we supplied them with the Matter of it: Cursing and vain Swearing, their happy Language never reach'd

unto;

like them in my Conversation, but a Concubine, &c. See *Dr. Harris's Collect. of Voyages, Fol. Vol. I. p. 798.* — Nor were the Priests better than the People: *Metellus Sequanus*, one of their own Writers, did affirm, That the King of Spain was once counselled, that he should suffer no more Priests to go into *America*, because of their unbridled and dissolute Life. See *Dr. John White's Way to the True Church, Fol. p. 189.*

(w) *Pet. Martyr* gave this Account to the Pope himself, upon his own Experience: That *Egidius Gonsalus*, one of the Spanish Governours, in the *West-Indies*, used to send this Message to the *Indian Kings*, That they should become Christians, and be subject to the great King of Spain; which if they refused, they must expect Violence and Destruction; upon which most of them would desire Peace and Baptism. They constrained another King to receive holy Baptism with all his Household, and somewhat more than Five Thousand Men besides. *VI. Decad. 3 Chap. p. 237.* In the Accounts of *Brasile* we are told, That many of the *Indians* bordering on the *Portuguese* are made Christians by them after their manner; that is, not instructed in the Principles of the Christian Faith, but sprinkled with the Water of Baptism. And even *J. Acosta* the Jesuit complained of his Fellow-Priests, That they taught the *Indians* to no purpose, but twice or thrice a Week repeated to them the Creed and a few Prayers in the Spanish Tongue, whereof they understood not one Syllable; and sometimes pretended to a sort of Form of Catechism in the *Indian Language*, without explaining it, or examining the Parry what he learnt. So as their Teaching (says he) is but a Jest and a Shadow, like the Singing of a Song to get Money.

unto, till we enrich'd it with Oaths and Blasphemies; besides the Pride of Apparel, the Arts of Gaming, the new Devices of Luxury and Avarice, and some other Vanities and Sins which they had never attained to, but by the Imitation of Strangers. (x)

Our only Hopes and Prayers are, that these Offences will be lessen'd by the Care of those Labourers whom we send into that Vineyard, under the Lord of it; especially if Discipline and Episcopal Government (y) can there be settled, to compleat the Face of Decency and Order.

To

(x) A Letter from one of our Missionaries at Rye, January 9. 1707-8. complain'd of the *Indians* justifying their Infidelity by the Immoralities of the *English*. I have taken (says he) some Pains to teach some of the Native *Indians*, but to no purpose. For they seem regardless of Instruction. And when I have told them of the evil Consequences of their hard Drinking, &c. they replied, that *English* Men did the same; and that it is not so great a Sin in an *Indian*, as in an *English* Man; because the *English* Man's Religion forbids it, but an *Indian's* does not. They further say, they will not be Christians, nor do they see the Necessity for so being; because we do not live according to the Precepts of our Religion. In such Ways do most of the *Indians* that I have convers'd with, either here or elsewhere, express themselves.

(y) In the last Address of this Society to the Queen's most Excellent Majesty are these Words. We cannot but take this Opportunity further to represent to Your Majesty, with the greatest Humility, the earnest and repeated Desires not only of the Missionaries, but of divers other considerable Persons that are in Communion with our Excellent Church, to have a Bishop settled in Your *American* Plantations, which we humbly conceive to be very useful and necessary for Establishing the Gospel in those Parts, that they may be better united among themselves than at present they are, and more able to withstand the Designs of their Enemies; that there may be Confirmations, which in their present State they cannot have the Benefit of; and that an easie and speedy Care may be taken of all the other

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To conclude, take we Heed lest any of us be found by any means to be Hinderers of the Gospel of Christ. There was a dreadful Woe given out of our Lord's own Mouth, upon those who shut up the Kingdom of Heaven against others; and would neither go in themselves, nor suffer them that were entering to go in; or as another Evangelist, hinder'd them from going in, (Matt. XXIII. 13.) But it will be too little to be passive only, and not to hinder this Work of the Lord: We must bear our Testimony and Burden in the doing of it, in the forwarding and promoting the Knowledge of Salvation in those Parts committed to us; I say, committed to us All: For as the first Discovery of those Northern Tracts in *America*, was owing to the English Crown, (z) which thereby became justly in-

Affairs of the Church, which is much increased in those Parts, and to which, through your Majesties gracious Protection and Encouragement, we trust that yet a greater Addition will daily be made. We humbly pray leave to add, that we are inform'd the French have receiv'd several great Advantages from their Establishing a Bishop at *Quebec*.

(z) The Author of a *Discourse of Spanish Practices*, tendered to King James, Anno 1623. 4to. asserts his Majesty's Title to the whole Continent of *America*, by virtue of the first Discovery of it, in these Words, p. 36. I can prove your Majesty, by virtue of your Grand-Father of famous Memory, Henry VII. to be as rightful Heir to all the firm Land of the *West-Indies*, as the King of *Spain* is to the Islands of *Cuba* and *Hispaniola*. — For the Captains of Henry VII. being *Sebastian Cabot* and his Companions, discover'd the Continent on the North-part of *America*, from 60 degrees coasting the North Latitude, the very year before *Columbus* discover'd the High-Land on the South-part of the *Indies*, and took Possession of that new Discovery, in the Name of King Henry VII. their Lord and Master, and his Successors. So that if first Discovery and Possession be the King of *Spain*'s Title, your Majesty preceding him in the said Title, must necessarily precede him in the Right thereof. — See a Treatise of Mr. *Robert Thorn* to Dr. *Ley*, Ambassador of King Henry VIII. to the Emperour Charles V.



intituled to them; so it seem'd a Declaration of Providence, that hereby a great Door and effectual should be open'd to us, for enlarging the Kingdom of Christ. Our Fore-fathers had a pious Sense of this Designation of the Will of God, and took frequent Occasions to confess, that it was the Finger of God, pointing out the *Heathen* (a) for his Son's Inheritance, and giving him the utmost Parts of the Earth for his Possession. Hence likewise the first Royal Patents for Settlement and Propriety (b) in those

Charles V. 1527. in Mr. Hackluits Voyages, Fol. Vol. I. p. 214. and the Dedication of the II. Vol. By the Reverend Mr. Richard Hackluit to Sir Robert Cecil, dated October 24. 1599.

(a) The Lord Chancellor Bacon, in a Speech at the opening of a Parliament in January 1620-21. thought this Subject worthy to be recommended in the King's Name, That the late Settlements in *Virginia* were a Call of Providence to propagate the Gospel, and were on that account one of the greatest Glories of his Majesty's Reign. — Thirdly, This Kingdom, now first in His Majesty's Times, hath gotten a Lot or Portion in the New World by the Plantation of *Virginia* and the Summer Islands. And certainly it is with the Kingdoms on Earth, as it is in the Kingdom of Heaven: Sometimes a Grain of Mustard-seed proves a great Tree. Who can tell? &c. Remains of Lord Bacon, Fol. p. 76. — The Reverend Mr. Hackluit, in his Epistle to Sir Robert Cecil, Octob. 24. 1599. thus encouraged Her Majesty's Piety in these Affairs: Which Action (of Propagating Religion and Commerce in the *West-Indies*) it shall please the Almighty to stir up Her Majesty's Heart to continue, with Her favourable Countenance, (as upon the ceasing of the Wars of *Granada* He stirred up the Spirit of *Isabella*, Queen of *Castile*, to advance the Enterprize of *Columbus*) with Transporting One or Two Thousand of Her People. — She shall, by God's Assistance, in short Space, reduce many Pagans to the Faith of Christ, &c.

(b) The first Letters Patents granted by K. James I. to establish a Company for Improving Trade and Plantations in *Virginia*, April 10. 1606. did expressly enjoin the Propagation of the Christian Faith, as the End principally intended. Another Patent in the same Year granting Two Colonies to Sir

those Lands, did run upon the Covenant, and express Condition of helping forward the Propagation of the Christian Faith; thereby creating a *Federal Tenure* from God and the Crown, to be held for that Honour, and Service of our Religion; and if the Service be wilfully detain'd, the Right is extinguish'd with it.

While this Duty lay in general upon all People, it was apt to be neglected, or to cause Uncertainty and Confusion in the Methods of it. For which Reason a Body of Men was Incorporated by His late Majesty to attend this very Thing, *to receive, manage, and dispose* the Charity, that any Persons should extend to these pious Uses, and to make such other Provision as may be necessary for the Propagation of the Gospel in those Parts.

The best Way to recommend this Work, is to beseech Men of Understanding and excellent Spirit, to look into it, to enquire for our Accounts, to examine them, to search and see what has been done, what greater Things are doing, and what must remain undone, for want of a sufficient Fund of Charity.

We must do Justice to this Ancient and Noble City: We must acknowledge that her Charity, running in many different Channels, (c) has exceed-

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Sir Thomas Gates, Sir George Summers, Knights; Richard Haultluit Clerk, Prebendary of *Westminster*, &c. directs it to the *Furtherance* of so Noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in Propagating of Christian Religion to such People as yet live in Darknèss, and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages to humane Civility, &c.

(c) From the very first Occasion of Promoting the Conversion of ignorant and unbelieving Souls in our Colonies and Plantations; the Piety and Bounty of the City of L

ed that of any City in the World ; and within this  
last Year, a very liberal Collection has been made

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in

on were very remarkable. Hence in a Sermon Preached at  
the Spittle the 17th of April 1609. by Dr. Tynley, Archdeacon  
of Ely, Printed in 4to. 1609. after a due Mention of the  
worthy Citizens Charity at Home amongst themselves in their  
several Hospitals ; there follows a Commemoration of their  
Zeal in Propagating the Gospel abroad. Witness abroad the  
planting intended, or rather, already happily begun, of our  
English Colony in Virginia, whither the Charity of our late So-  
vereign of all-blessed Memory Lady Elizabeth, and of his most Ex-  
cellent Majesty now Reigning, assisted with the Godly Endeavours of  
many chief and of principal Note in this Noble City, hath extended  
to their great Costs, Labours, and Perils, for the gaining and win-  
ning to Christ his Fold, and the reducing unto a civil Society (as  
hope may justly conceive) of so many Thousands of those silly, bru-  
ish and ignorant Souls now fast bound with the Chains of Error  
and Ignorance, under the Bondage and Slavery of the Devil. See  
Treatise Intituled, *A Memorial of Religious Charity exercised*  
*in Virginia, to the Glory of God, and good Example of Men, these*  
*three last Years 1619, 1620, 1621. Lond. 4to. 1622.*

See *The Blessing of Japheth, proving the Gathering in of the*  
*Gentiles, and final Conversion of the Jews, by Thomas Cooper ;*  
who in the Dedication of his Work, Anno 1615. to the Lord  
Mayor, Aldermen, and Sheriffs of the City of London, tells  
them ; That the rude and savage Nations, far and near, in  
Ireland and Virginia, have had this blessed Light of the Go-  
pel conveyed and enlarged unto them. And who are they  
that have been forward to help the Lord against the Mighty ?  
Who have enlarg'd themselves for the Enlarging of the  
glorious Gospel of Christ ? Surely, as the Lord hath enlarged  
himself abundantly into this Honourable City, above all  
the Places of the Land ; So blessed be the Name of His Ma-  
jesty for ever, that your Hearts and Purfes are enlarged plene-  
tally to the Furtherance of this great and glorious Work,  
of the *Gathering in of the Gentiles* : So that the Plantations in  
Ireland and Virginia, are much furthered by your Industry.  
And have you not already receiv'd the first Fruits of your  
labours in Virginia ? Is not a Virgin lately Married unto  
Jesus Christ, and become one with you in the Household  
of Faith ? Hath not the Prince of our Peace, hereby esta-  
lish'd an inviolable League between those Nations and our  
Colonies, that so we may not doubt of good Success in those  
enterprises ?



in it, for this very Purpose, upon a Recommendation of our good Designs, by Her Majesties most Gracious Letters. If fewer Gifts and Legacies have been made by wealthy Citizens to this excellent Purpose, than might have been expected: it must have proceeded from the want of Information, not from the want of Spirit and Conscience towards so good and glorious a Work, which when better understood, will be still better encouraged and more successfully carried on.

Think, how did it move the Compassion of our Lord, to see a People scatter'd as Sheep having no Shepherd! (Mark VI. 34.) Believe, that wheresoever the Gospel shall be preached throughout the whole World, whatever ye do toward it, shall be spoken of for a Memorial of you, (Mark XIV. 9.) Remember, that when the Gospel of the Kingdom is preach'd in all the World, for a Witness unto all Nations, then shall the End come, (Matth. XXIV. 14.) and before the Son of Man shall be gathered all Nations; and then they who fed hungry Souls, and clothed the Naked, and took in the Strangers, and visited the Spirits in Prison; they shall inherit the Kingdom prepared from the Foundations of the World, where they that be wise (or Teachers of the Wisdom of Salvation) shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever. Amen.

F I N I S.

# A N A B S T R A C T O F T H E

*most material Proceedings and Occurrences within the LAST YEAR's Endeavours of The SOCIETY for the Propagation of the Gospel in Foreign Parts, from February 16, 1710. to February 15, 1711-12.*

**T**HE good Design of encouraging and assisting the *Indian Sachems* (who were return'd Home in Hopes and Desires of having Christian Churches and Ministers settled among them) was carried on with great Industry and Zeal. His Grace the *President* wrote a proper Answer to a Letter (with the Names and Marks of the *Indian Chiefs or Princes*) which, upon their first Arrival on the Continent of *America*, they had dated from *Boston* in *England* 21 *July*, 1710. wherein he satisfied them, that out of the Sum of *Four Hundred Pounds*, graciously provided by the *QUEEN*, towards the Charge of building a Fort and Chapel for the *English Missionaries* to reside among them, was already paid in; and that Colonel *Nichols* might have Leave to draw upon him for the Remainder of that Money; for which they have since returned, in due Way, a proper Acknowledgment of their Obligations with Thanks. The Governour of *New-York*, in a Letter 7 *July*, 1711, put the Society in Mind, "That the *Indian Nations* were solicitous for their Missionaries, and the Forts and Chapels promised to them." Mr. *Barclay*, in Letters from *Albani* 12 *June*, and 3 *July*, 1711, gave the Society an Account, "That the *Indian Sachems*, at a late Meeting with the Governour of *New-York*, had renew'd their earnest Requests for Forts and Missionaries to the *QUEEN*, and to the Arch-Bishop; and that the Go-

"vernour, and other good Christians, endeavour'd to cultivate that good Disposition in them." Soon after Colonel Schuyler inform'd us from the same Town of Albany, "That the good Inclinations of the QUEEN, and Her Majesty, of the Society, and particularly of the Lord Archbishop of Canterbury (the President) towards the spiritual Welfare of the poor Indians, had given great Joy to all good Men; and the Natives did not only approve of what their Embassadors had desired of Her Majesty and the Society, but did long for the Coming of those Missionaries; for which Purpose he had gone himself into the Indian Country, and laid out a Place for the Fort and Chapel, and had sent the Plan, with an Estimate of the general Expence, to General Nicholson, begging Leave to add further, that if this Design should miscarry, it would be a hard Matter after this to bring back the Indians to so good a Disposition." The Governor of New-York, in a Letter dated 12 Sept. 1711, was pleased to acquaint the Society, "That in his Interview with the Five Indian Cantons, he found them solicitous about their Missionaries, Forts, and Smiths, which had been promised to them; and that they were now going upon their Expeditions against Canada under General Nicholson: And that he had Her Majesty's Orders in Conjunction with General Nicholson, to build Forts and Chapels, not exceeding the Value of 1000*l*. New-York Money." --- Under an Expectation of having now finish'd, at least one of the said Forts and Chapels; the Society have consider'd of a proper Missionary to reside in it; and the President has recommended a grave and serious Divine, of middle Age and single Life, and of some Years Experience in those Parts, and some Knowledge of the Language and Customs; who, it is hoped, will be introduced in that Mission, and answer, by God's Grace and Blessing, the good and laudable End of it.

II. The Society have labour'd under some uncommon Difficulties in obtaining Possession of their Right in Two Plantations upon the Isle of Barbados, given to them by the Will of their very worthy Benefactor General Christopher Codrington, call'd Consetts and Codrington, and lying about 14 Miles from Bridge-Town, to the Part of the Island, adjoining to each other, in different



Works, consisting of betwixt Seven and Eight Hundred Acres of Land; Three Windmills, a Boyling House, Curing House, &c. upon one Work; and one Windmill, Boyling House, Curing House, &c. on the other. About 315 Negroes, and 100 Head of Cattel: The yearly Crop usually amounting to about 2000*l.* Profit, after Charges deducted. The Executor, Lieutenant Colonel *William Codrington*, conceiv'd he had a Right to claim the Produce of the Canes that were in the Ground at the Death of the Testator; and likewise all the Moveables (excepting the Negroes) on both the Plantations, as the personal Estate belonging to him. Upon this Occasion, the Cares and Costs of the Society were much advanc'd, by the Necessity of applying to *Her Majesty*, and the Governour of that Island, and of appointing Attorneys, and retaining Council there, and sending Powers and Instructions to them; with a Probate of General *Codrington's* Will, and an Exemplification of the Society's Original Charter; and of taking out Copies of several Papers there to be transmitted hither; and of drawing up a full State of the Case, with various Letters, Answers, and Replies. While this Controversy was kept depending, besides the Pains and Charge in managing the Suit at such a Distance, it could not fail to be of great Weight and Prejudice to the Estate, hindering the ordinary Cultivation, or at least, the better Improvement of it. And to add more to the anxious Concerns of the Society, they had a like Dispute and Trouble about another Part of the Legacy of the same noble Benefactor, the small Island of *Berbuda*, wherein the Executor had some Share, and whereon the *French* made a Descent, and took off all the Negroes, being 154, most of the Stock, and demolish'd the Castle. While the Society was involv'd in these Difficulties, the *President*, being confin'd by his indisposition of Body, "advis'd them by Letter, to appoint a Select Committee to consider of that Affair, and after due Consideration, to report their Opinion of it, that no Time might be lost, and the Estate not left in Confusion; concluding with Hopes, that the Executor Lieutenant Colonel *Codrington*, upon cool Thoughts, would comply with proper Means for attaining that great End aim'd at by the Donor of that excellent and needful Charity." A Select Committee being accordingly appointed, and assisted by some worthy Persons, who had

liv'd on that Island, met so often and treated so kindly with the Agents of the Executor; that it is hoped, that Controversy is at a full End, and the Society will be enabled to employ the Estate to such pious Uses, in such particular Methods as shall appear most agreeable to the last Will and Testament of the noble Benefactor.

III. Within the Year foregoing, an humble Application had been made to Her Majesty, That She would be pleas'd to countenance, and cause a publick Collection to be made through all the Parishes and Precincts within the Cities of *London* and *Westminster*, and Borough of *Southwark*, and Bills of Mortality, for promoting the pious Designs of this Society, and to command that Matter to be recommended from the Pulpit on *Good-Friday* following; to which Her Majesty condescended to give a most Gracious Answer "That She had not thought fit to direct a General Collection to be made on *Good-Friday*, because She was inform'd, it had been customary to make charitable Collections for other Uses on that Day; but that however it was Her Royal Intention to grant the Request of the Society at a more proper Opportunity." And accordingly Her Majesty was pleas'd soon after to appoint *Trinity Sunday*, for the Reading (in all Churches and Chapels within the Liberties prescrib'd) Her Gracious Letters to the Lords the Bishops of *London* and *Winchester*, for such Charitable Collections to be made for the Assistance of the Society, whose Expences in Propagation of the Gospel abroad had long exceeded their yearly Incomes. And those Lords the Bishops sent their own affectionate Letters to the Clergy, to promote the good and pious Intentions of Her Majesty. To help on the more effectual Success, the Society order'd a sufficient Number of Copies of the QUEEN'S Letter to the Bishops of *London* and *Winchester*, and of the Lordships Letters to their respective Clergy, and of another Letter of Information to a Friend from the Secretary, *Chamberlayne*, to be severally printed and dispers'd among proper Hands. And at the End of the Year, the Auditor of the Society's Accounts reported to this Effect: That the Treasurer had charged himself with the Sum of Two Thousand, Nine Hundred Sixty Nine Pounds, One Shilling and Three Pence Farthing, as receiv'd by him of the several Ministers and Church-Wardens, being collected by Virtue of

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Her Majesty's most Gracious Letter, bearing Date 5 May, 1711. directed to the Lords the Bishops of London and Winchester: Besides what might be still expected from some few Parishes and other Precincts, who had not yet brought in their Collections, or made any Returns to the said Royal Letters.

IV. Besides the publick Collections, directed by the great Piety and Wisdom of Her Majesty, the Society had made their good Endeavours and their just Distributions so evident to the World, that within this same Year, it has encouraged many private Gifts and Benefactions. In the very first Meeting after the Annual Sermon, a Gentleman who had been happily a Hearer of it) sent in a Gift of Forty Pounds, and consenting to be a Member, subscrib'd Five Pounds *per Annum*. Soon after we receiv'd Advice from Carolina, that one of the Council had, by his last Will, left a considerable Legacy, for the Encouragement of a Missionary in the Parish where he liv'd, viz. "A very good Plantation, with Houses and some Furniture, Two Slaves, and their Increase for ever, with a Stock of Cows, Hogs, &c. after the Death of his Widow." The Lord Primate of Ireland sent another Generous Present of Three Hundred Pounds towards Providing Ministers for the Plantations, as He had before done. The Lord Arch-Bishop of Cassal, Forty Pounds. From the Lady Countess Dowager of Berkley, in Addition to Her former Gifts, Twenty Pounds. From Mr. Southby of Berks, Five Pounds. The Reverend Dr. Gower, Master of St. John's College in Cambridge, by a Clause in his Will, dated 10 July, 1708. did give and bequeath the Sum of One Hundred Pounds to the Society lately incorporated for the Propagating the Gospel in Foreign Parts, to be by them laid out on that truly Christian Design and Purpose: Which pious Legacy was readily paid in by Mr. Stanley West, Executor. A Benefaction of Ten Guineas from an unknown Person, by the Hands of Mr. Trollop, to be laid out in Bibles to be sent to the Plantations. A Legacy of Fifty Pounds by Mrs. Elizabeth Cole of Twickenham. A Present of Five Pounds from an unknown Person, deliver'd by the Reverend Dr. Smalridge. Eighteen Guineas from Two young Ladies, by the Hands of the Lord Bishop of St. Asaph. Twenty Pounds from the Lady Countess Dowager of Northampton, brought by the



the Reverend Mr. *Lazenby*. Five Guineas from a Person unknown, to be laid out in Bibles and Common-Prayers. A Legacy of One Hundred Pounds from Dr. *Nathaniel Resbury*, late Rector of *St. Pauls Shadwell*, and Chaplain in Ordinary to Her Majesty. A Present of Ten Guineas from the Reverend Mr. *Doughty*, Minister of *Stangrond* in *Huntingdonshire*, sent by his Arch-Deacon. Five Pounds from an unknown Person, by the Reverend Mr. *La Mothe*. One Hundred Pounds from an unknown Person, paid by Mr. *Monpeffon*, Minister of *Mansfeld*, to the Reverend Dr. *Macleoft*. Twenty Pounds from an unknown Person, by the Hands of Mr. *Hoare*. And not to forget the least Mite offered to God, and acceptable to Him; at this last Anniversary Meeting, a poor Body laid at the Vestry-Door, a small Parcel of the *Church Catechisms*, with a Note, desiring they might be accepted, and sent to the Plantations; and an Order of the Board was made for sending them by the first Opportunity.

V. The Demands and Expectations from abroad, did arise in Proportion to the Aids and Contributions given to us. A Letter from the Wardens and other Members of the Vestry of *Appoquiminick*, dated 11 December, 1710, represented, "their miserable and deplorable State, for Want of the holy Ordinances of Almighty God to be duly in the Sacrament administered unto them, according to the Rites and Ceremonies of the *Church of England*, imploring, on the Behalf of many Souls, to have a Minister sent by the Society to guide and teach them; which they desire may be done by the first Opportunity." The Gentlemen of the Vestry, and Church-Wardens of *Emanuel Church* in *New-Castle on de la Ware River*, express "their great Obligations to the Society, in sending the Reverend Mr. *Sinclair* among them, a Man of Abilities, Integrity, and Piety; Begging Leave to petition, for a further Encouragement and decenter Maintenance of himself and Family, which in those Parts (they say) is very chargeable." The Church-Wardens and Vestry-Men of *St. Andrews* on *Askley-River*, desir'd Mr. Commissary *Johnston* to make their Case known to the Society for Propagating the Gospel, that they being destitute of a legal incumbent by the Death of Mr. *Alexander Wood*, may have their Care and Assistance be supplied." The Vestry of *Christ-Church* in *East-Carolina*, 24 Sept. 1711. requested

Favour of the Society to supply their Parish with a good and able Minister, having been left destitute for Two Years. And by our very last Advices from those Parts, the worthy *Nicholas Trott, Esq;* has, by Letters to the President and to the Society inform'd them, that there is now a Vacancy for Five Ministers in that Province, which he desires may be supplied by the honourable Society. Not to mention many other Petitions and Motions for new Missionaries, for more School-Masters and Assistants, for Help to build, and especially to furnish Churches; to provide Bibles and Common-Prayer Books; to erect or augment Libraries; to send Tokens and proper Gifts to work the better upon the Minds of the poor *Negroes* and *Indians*: And in a Word, to assign Money or Goods for many other Purposes, that may seem any Way to answer the general Design of promoting the Gospel in those Parts. To all which Requests, if reasonable and practicable, the Society have taken Care to make the most effectual Answers within their Power.

VI. The Society have been sensible of the Want of more Missionaries, than do usually offer their Service, to be employ'd by them; and how natural it is for young Divines to decline the Difficulties and Dangers of such a *Mission*, if they have any tolerable Prospects nearer Home: To remedy this great Inconvenience, the Society, within this Year, have taken into Consideration the most effectual Ways and Methods of breeding up young Scholars to be well qualified and readily inclin'd, in due Time, to take upon them this Office and Duty of Missionaries, for going cheerfully to propagate the Gospel in the *West-Indies*. Upon these Thoughts, they received from the Right Reverend the Bishop of *Man*, some useful and well-contriv'd Proposals relating to that Matter of Education, and did agree, that they were of great Importance, and worthy to be farther consider'd. And after some Deliberation, the Society "re-  
" turned their Thanks to the Bishop for the good Service  
" he propos'd to do, by educating young Persons within  
" the Isle of *Man*, in order to be sent abroad for the Propa-  
" gation of the Gospel; but they must think fit at present  
" to wave the Acceptance of that Proposal, upon a Pro-  
" spect that General *Codrington's* College in *Barbados* might  
" be a more convenient Seat and Seminary, to provide for  
" the Education of Scholars, and the Supply of Ministers  
" for those Parts. However, considering the present Low-  
" ness

“ nels of their Fund, they could not determine them-  
 “ selves upon any other Proposal, till after the Collection de-  
 “ pending for their farther Assistance should be made and  
 “ finished.

VII. The Society have enlarg'd their Correspondence in Foreign Courts and Universities, to communicate freely their Christian Designs, and to excite a Spirit of Zeal and Emulation in other *Protestant* States and Princes. They have had the Satisfaction to hear, that their Labours in this religious Work are every where approv'd, and in some Places happily confirmed, by following the good Example, and erecting the like Societies for the Use and Service of our common Christianity. In particular, a Reverend Friend in the Court of *Berlin*, has lately inform'd us, “ That as  
 “ soon as the Design of King *William III.* of glorious Me-  
 “ mory, in erecting a Society for the Propagation of the  
 “ Gospel, was publish'd in *Europe*, the pious Emulation of  
 “ Christian Princes was so far excited thereby, that they  
 “ were also desirous to do something in so holy and ex-  
 “ cellent a Work. And to that End, the King of *Prussia*  
 “ having resolv'd to establish a Society of *Philosophical*  
 “ Knowledge, did insert a Clause in his Letters Parents to  
 “ make it also an *Evangelical Society*, and so join the A-  
 “ postolical to the *Philosophical Mission.*” Which Clause he recited at large, as likewise the *Instructions* His Majesty was pleas'd to give the Society relating thereunto; and his Royal Commands, that Missionaries of the Gospel should be forthwith provided to go among the Infidels in *China*, and other *Eastern Parts*. He tells us farther, “ That this  
 “ pious Institution had hitherto met with many Difficul-  
 “ ties and Delays in the Execution of it, till very lately, by  
 “ God's Providence, it has been put into a more effectual  
 “ Method, and established in a more solemn Manner,  
 “ much after the Example of our *English Society.*” The like laudable Zeal in the Kingdom of *Denmark*, for sending late Missionaries to the Coasts of *Coromandel* in the *East-Indies*, was one of the Fruits and Effects of our opening the Way to such a Propagation of the Gospel in the other *Western Indies*. A Learned Professor at *Geneva* did inform us, that upon the Model of our Society in *England*, they had formed one there for another Purpose of Religion, which was to examine, approve and receive all Profelytes from the Church of *Rome*, to avoid the being impos'd up-  
 on



on by any Hypocrites and ill designing Men. Nay, in the neighbouring Kingdom of *Ireland*, the late excellent Designs of preaching the Truths of the Gospel among the poorer and more ignorant popish Natives, and of instructing their Children in Letters and Principles of Religion, took its Rise in great Measure from the Institution of our Two Societies in *England*, this for *Propagating the Gospel*, and the other for *Promoting Christian Knowledge*; as a worthy Prelate from thence observed to us, "That they were in "that Kingdom upon a Project something of the same "Nature, namely, to procure Men to preach to the *Irish* "in the *Irish* Tongue; and to erect Charity-Schools for "the breeding up their Children to the *Protestant* Faith "and Worship.

VIII. To improve their Counsels, and strengthen their Endeavours, the Society have every Year call'd in to their Assistance such Persons of Ability and Zeal, as might be most instrumental in advancing their Cause of the Gospel of Christ. The new Members of this kind, admitted since our last Year's Account, are the Reverend Dr. George Smalridge, Dean of *Carlisle*; Anthony Meek Esq; of *Bray* in *Berks*; Dr. Sundberg, Bishop of *Scara* in *Swedeland*; Edward Jennings Esq; Colonel *Walter Douglass*, Her Majesty's Governour of the *Leeward Islands*; the Reverend Mr. Philip Menard, one of the Chaplains in the Royal *French* Chapel at *St. James's*; the Reverend Mr. Amos, President of the Synod of the *Grisons* in *Italy*; Price Hughes Esq; of *Welspool* in *Mongomeryshire*; Mr. Higden of *London* Merchant; Mr. Zachariah Shute, of *London* Merchant; Dr. Richard West, Archdeacon of *Berks*; Mr. Anthony Aufriere, Minister of the *French* Chapel in the *Savoy*; the Reverend Mr. Sherlock, Master of the *Temple*; Thomas Frederick Esq; Sir Thomas Clark, Knt; Mr. John la Placette, Minister of the *French* Church at *Copenhagen*; the Reverend Mr. Dougherty, Minister of *Stanground* near *Peterborough*. All which worthy Persons have deserv'd well of the Society, by giving Advice and Intelligence, or other Aid and Assistance to them.

IX. One of the greatest Cares incumbent on the Society for this last Year, has been to encourage the Instruction and better Education of Children and Youth, as well *Indian* as *English*, to breed them to Civility and good Conscience,

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in the Knowledge of Letters, and the Principles and Practice of Christian Religion; to which Purpose they retained and rewarded such Teachers and Masters as they found there capable and willing to be employ'd; and sent over others, with Books and Salaries sufficient for them. And for their better Conduct and Success, the Society have agreed upon Rules and Orders for the Qualification and Direction of School-Masters to be sent over to our Plantations, "That no Person be admitted as School-Master, till he bring Certificates of the following Particulars: His Age, Condition of Life, Temper, Prudence, Learning, sober and pious Conversation, Zeal for the Christian Religion, Affection to the present Government, and Conformity to the Church of England." Upon a just Information of their suitable Endowments, the Society have accepted the Service of several sober Persons to fix in proper Places, and to open Schools for the great Benefit of the present Inhabitants, and a greater Service to Posterity. One of these Masters has informed us, that he went to see a Nation of the *Indians* with Captain *Davies*, "who (says he) informed their King, that I was sent hither as a School-Master; at which he seem'd well pleas'd: Which Opportunity I made Use of, and told him, that in Case he would send his Sons to me, I would teach them to read and write for nothing, and would be very kind to them. Which Proposal he seem'd to like, and told me, He would consider of it, which God grant. I am in Hope, I shall be able to give a good Account of my Proceedings, and that my Labour here will not be in vain.

X. The Society apprehending that nothing would more effectually tend to justify their good Endeavours, and to promote the Success of them, than to inform the World of their Foundation, Establishment, and continual Progress; did agree, "That the Book called, *An Account of the Society for Propagating the Gospel in Foreign Parts*, with their *Proceedings and Success*. London, for Joseph Downing 1706, 4to. should be reprinted, with a Continuation down to the present Time." And that in the mean while, one Copy of a Translation into French of the said Account, made by a useful Member, the Reverend Mr. la Mothe, should be sent to every Foreign Correspondent; together with his Translation of the *Abstract of the Proceedings and Occurrences* in the Society within the last Year 1710. That  
more

more compleat and continued *Account of the Foundation and Proceedings of the Society* was recommended to the same Member who had drawn up the former Account, who has taken Pains therein, and will be soon ready to lay his Papers before the Society, or a Committee of it.

XI. To satisfy the World in the faithful Discharge of their Trust, and the charitable Gifts committed to them, the Society have Yearly appointed for Auditors of their Receipts and Disbursements, some of their Members of known Integrity and Skill; and it appears, on their Auditors Report, dated the 31 of *January* last, That the Society's Receipts to that Time, from the 26th of *January* before, viz. 1710. (including what they had in Cash the Day last mentioned) amounted to *Four Thousand Six Hundred Sixty One Pounds, Seven Shillings and Five Pence Half-Penny, viz.*

*Receipts.*

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Monies collected on Her Majesty's aforesaid most Gracious Letter	2969	01	03½
By Rent	26	04	04
By Annual Subscriptions of their Members, and Arrears thereof	620	07	03
By Monies paid at the Entrance or Admission of new Members	12	18	00
By Casual Benefactions	799	05	00
By Ditto more	3	01	00
To which add the Monies in Cash the said 26th of <i>January</i> 1710—	231	00	07
Total	4661	17	05½

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## Disbursements.

And that the Society's Disbursements, during the same Time, by Payment of Yearly Salaries to Missionaries, Catechists, and School-Masters; to Gratuities to Missionaries, &c. by Monies Expended in Books for them, and by Accidental Expences, amounted to the Sum of ———

L.      s.      d.  
1846    10    01

And that there remained in Cash, the said 31<sup>st</sup> of January 1711. being the Ballance of the Account ———

2815    07    04  

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4661    17    05<sup>1</sup>

The said Auditors then also laid before the Society an Estimate of the Society's present Yearly Income and Expence, viz.

## Yearly Income.

By Yearly Rent of Lands, purchas'd with Monies given for that Purpose ———

58    00    00

By Annual Subscriptions of their Members ———

684    04    06

Total ——— 742    04    06

Yearly

# Yearly Expences.

	l.	s.	d.
To Yearly Salaries to Missionaries, Catechists, and School-Masters	1605	00	00

To Yearly Salaries of the Secre- tary and Messenger	90	00	00
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Since which Report, the Society have found fit to allow unto their Treasurer a Yearly Salary of	50	00	00
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Total	1745	00	00
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According to which Estimate, the certain Demands on the Society, for the Current Year, exceeds their aforesaid Yearly Income by the Sum of	1002	15	06
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Besides, A considerable Allowance is to be made for Books and Gratuities to Missio- naries, Catechists, &c. which in the last Year came to	217	02	05
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as also for the Acci- dental Expences of the Officers, and o- ther necessary Char- ges, which the last Year came to	79	08	11
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There is besides (as appears by the said Report) a considerable Sum of Money owing by the Society to their Missionaries, Catechists, &c. (whose Bills were not then come to Hand) but that is not set down here, any more than the Monies owing to the Society, which, it's hop'd, may answer that Demand.

F I N I S.

## *Advertisement.*

**T**HE Liturgy of the Churches of the Principality of *Neufchatel*: With a Letter of the Learned Dr. *Jablonski* of the Usefulness of Liturgies: To which is added, the Form of Prayer lately introduced into the Church of *Geneva*.

The History of Churches in *England*: Wherein is shewn the Time, Means, and Manner of Founding, Building, and Endowing of Churches, both Cathedral and Rural, with their Furniture and Appendages. By *Thomas Staveland Esq;* late of the *Inner-Temple*.

Both Sold by *J. Downing* in *Bartholemew-Close* near *West-Smithfield*.

φ. K. K.  
H. W.  
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